

M-277
Tuesday Feb. 27, 1962
Played on Thursday August 2, 1962

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QUESTION: (Alla Gutoff) I had an experience which was very unusual. (???)

ANSWER: Is it connected with work?

QUESTION: Definitely,

ANSWER: Then let's hear it.

QUESTION: It is up to you to decide.

ANSWER: I will tell you.

QUESTION: Last week (...??) I do not want to lose the energy all the time, so I try to hold onto myself as much as I can. In the office (??...) and then something happened (...??) I heard my voice really for the first time as other people hear it because this is the voice I recognize as the voice I hear on the tape recorder. And it was a shock because it isn't the voice I hear right now or any other time. It was quite different. (...??) And it was an enlightening experience.

ANSWER: It may be and it may be not, All. When a tape recorder records a voice, it is subject to mechanical effects of the tape recorder and it may not really be your voice at all.

QUESTION: No, the intonation of that voice is not the intonation.

ANSWER: The intonation is a different thing because when you speak, you do not hear with your own ears. You hear with something else which, at the present time, you consider your voice. It is much more here than anywhere else and it is the vibration of a certain bone structure that is set up that you recognize as a voice. Whereas, if you receive a sound from the outside and it is the voice of someone else, you get it in thru your ears and then it goes to your brain. It is quite different.

QUESTION: It seems as tho I received the sound from the outside.

ANSWER: YES, but that is why it may be and it may not be, because that is not as yet an assurance that it comes from the outside. The question that really determines it is: Where were you at that time? How were you at that time? If you can say that you were fully awake and hear your voice, that is a different matter.

QUESTION: I was awake.

ANSWER: Good. It may be. You see, there is nothing for me to check up on/ The thing is for yourself yo know that kind of experience and awareness by means of hearing your voice. If that is the statement which you eant to make, then that is enough. Quite possible. And it is a good thing. You see, but the next p art is: you hear your voice ~~now~~ but were you objective towards it?

QUESTION: Towards my voice? I cannot.

ANSWER: THAT is the big thing.

QUESTION: It's funny.

ANSWER: No, iy is not so funny. I hear something and I immediately become identified with it. This question of classification, the question of hearing or seeing oneself and then not to have other functions interfere with that statement, with that kind of recording. And also, when it happens, am I awake at the moment when it happens? These are still the three things that are quite findamnetal in work. And very iften I say, "Oh, I saw myself; of, I hear my voice." I think that waht takes place is that there is a little memory left that more or less resounds in my mind somewhere. I recognize it as a voice, as my voice and I say I hear it. What I really should say is, " I heard it." And I am so afraid that with many of things that one keeps on saying, "I ^{see} ~~say~~ myself," and it is not that you see it.

It is that you have seen it. The memory is very vivid. And it is as if you have been present but you are not present. I think that in many cases of this kind, if one really becomes aware of oneself and satisfies the different requirements of being awake which is that I hear it or see it, that I am present to it and that I am not involved in any way with that what I hear or see, that I do not classify it and that I have no particular opinion, no like, nothing, only ^{almost} to the extent that I do not recognize it as my voice. It is a very strict thing to see; to see that it is my voice, I have already classified it. And to make these points, it is an extremely difficult effort even to make once. I let alone that one has to try to make it all the time. But, every once in a while, one has to make that kind of effort to eliminate everything that belongs to me ordinary functions. Only then can I say that from the standpoint of my being, I am aware. And in my being, there is nothing of my functions that I can even recognize, that I would want to classify or name. I accept it. Otherwise, I cannot understand what is meant by a moment of recognition. And it is the only possibility by which I can actually introduce, that something can be introduced, that I can call objectivity. And it is worthwhile to keep on thinking about it. What is meant by objectivity? What is subjectivity? What is past? What is present? What is a moment? When is a moment ~~and~~ a moment and when is it gone? And I cannot get these things in my mind because it is not adapted as yet to concepts of that kind. My mind is a strange kind of instrument. And it functions all the time and it receives impressions all the ~~time~~ time. And, as soon as I catch an impression, it is already a memory. That is why we have these difficulties, because if it were that kind

of easy work, we could be conscious tomorrow morning. But, we cannot. And you have to ask yourself time and time again: the statement that I make that I hear my voice, is it really true? Do I hear it? Have I heard it? Of course, it reverberates. It is as if something in me is still vibrating because of my voice, you see. If it happens again....

QUESTION: I talk while certain (..??)

ANSWER: Yes, do not try to convince me. It is not a question of convincing me. It is a question that I try to indicate what is needed for work, and to adhere to that as strictly as you can adhere to it. If I, at certain times, become aware of, let's say, my voice, I am awake. At the moment when I hear it, I am awake. And now, immediately when I have said it, I drop out of that, that certain state in which I now remember that I heard my voice. I try to bring it back. Now, when I wish to bring it back, I try to wake up again. I am reminded to remember myself. Now I try to remember myself. Now, in that state, when it is that kind of intention remembering, I now vary my voice. That is how I find out if it is really true.

Q: (..??)

A: Yes.

Q: Oh no.

A: It is part of you. If I have a sore throat, it is a different voice.

Q: ??

A: No Alla. It is something that maybe, at certain times, appears different. Maybe the voice was different. Nevertheless, it is your voice at certain times. Other people have heard that voice. You may not have heard it.

QUESTION: I don't hear it.

ANSWER: Over the telephone you have a different kind of voice. Over the tape you have a different kind of voice. All kind of difficulties happen to a voice, you know. It is very seldom really always the same. It is not. It changes a great deal. But I wish to introduce some technical difficulties of making it change, so that when I hear that change, I know it. It is ~~x~~ as a result of my wishing to change. Then I know that I am much closer to the intent and, at the moment of that intent, to be awake.

QUESTION: Are you trying to say that you always hear your voice when you are awake?

ANSWER: Oh yes.

QUESTION: Well, I can hear it very often but it is not the same voice.

ANSWER: That is the reverse. It does not mean that you are awake when you hear your voice. When you hear your voice, you are not always awake.

QUESTION: I cannot explain it. That is something that....

ANSWER: No, and I cannot either. That is why I leave it in the middle. And I say: it may and it may not be. All I am trying to do is to emphasize the difficulties in actually being awake by means of ones voice. And it is up to you to verify it for yourself.

QUESTION: (May Ripps) I have felt an increasing need and desire to find something within myself in a certain mental quality, in a certain part. And I have been trying to do something in connection with this. And I want to find ~~my~~ out now if I am doing the right kind of thing and if I am doing it in the right

way. For instance, last Sunday, when I just ~~started~~ started by sitting quietly and trying to sense the totality of myself. And, as I do this, I have a feeling, not of exploring something within but of finding certain things within myself. It was almost a series of discoveries within myself. And I felt I wanted to continue this as long as I could. It seemed like it was an hour but, by the clock, it was thirty five minutes. It seemed like an hour to me. And when I finished....

ANSWER: What were you doing?

QUESTION: I was trying to (??) I tried to sense all of me.

A: While sitting?

Q: While sitting quietly. I was feeling very quiet at the time.

A: How did you do it? What did you do?

Q: I started by first trying to sense the different parts of my body. And then by trying to sense my whole self. And then, from there, I am not sure where I went. I felt certain things within myself but I didn't quite know what I was doing. And yet, I felt I was (??) certain length of time to maintain a certain quietness for a certain length of time. And also, I just seemed to be in a different state.

ANSWER: That may be. But, while you were sensing, did you wake up?

Q: Well, not in the sense... no. Not in the sense that I had known before. It wasn't like I had known it before. There was something different. I did not quite seem to reach those points that I had before.

A: Why didn't you try then?

Q: I couldn't seem to go any further.

A: Did you wake up in the subsequent period? What you know

now about being awake, when one has certain taste of being awake, if one knows that by experience what it is; that is, one has it once in a while, sometimes accidentally, sometimes not, but, one knows it by its taste. It is as if at certain times, it is not so much that I am present to myself, but I have a realization of existing more complete. And it is then, it is at that time, that something actually goes thru me by which I become part of something else. It can take on different kind of forms but there is quite definitely something as if I really do not belong to this Earth. That is, as if I am, at this moment, not any more bound by the certain things that I know I am bound by. And it is that kind of experience that I say I can express it the best to say I am awake to something else. And that, in that state, it is as if I become aware of something that still exists on Earth but something now looks at it. You see, it is this current as if, sometimes, when you take a deep breathe, one can have it. Sometimes in very clear air, maybe New Mexico or Arizona where the air is absolutely as clear as you can make it. And you have it and, all of a sudden, when one has this breath going through one, and particularly when you exhale, that what is a remnant stays and it starts, as it were, the body tinkling. This is very close to becoming aware of oneself and the existence of oneself. Now, if I try to sense, I try to single out one part of me. And I now want to give that part the existence it has. With that, in order to do it, I single out of myself now, my mind; trying now to concentrate or establish a relationship towards that what I wish to sense. And my feeling has to make this. That is, I have to have a wish of bringing about the connection between my mind and my body.

Now, as a result of that, it is not that there is a relationship between mind and body which cannot be broken. It can be broken because the attention which is the relationship, is separate from that what is either being seen, or that what sees. And this is the fundamental truth about sensing. It is just the opposite from cementing a relationship. It is breaking a relationship and still being in contact. And the only way I can do it, is by having a wish for that. That is why my emotional center is absolutely important in sensing. Now, if I have this, the three different factors now can become one. Two of them never will become one. Never. I can have a relationship as if they are cemented and part of me is out of it. And this is the great danger that I constantly have with my mind as a relationship towards my body when I ~~sense~~ *danger*. I am not sensing. I am only bringing about a certain relationship which becomes tighter and tighter without knowing how to separate. In order to sense, in order to become conscious, I have to learn what it is to separate centers so that afterwards, at will, I can combine them. When I then can combine them, they can become harmonious, and not before. And, if I allow my body to dictate to me, certain conditions in which it is, and my mind even guiding that, I will not do the proper thing regarding waking up. I sit. I sense. I ~~x~~ sense part of my body. I have a relationship. I know that there are three things in that relationship which can be separated if I wish. That is, I can ~~have~~ a sensation and it stays a sensation. It is registered in my mind as a sensation but it is not necessary to have a contact between them. I can have, in my mind, a picture, an image of that what exists which I call my arm, also separate from that what

2 may not
become
Only 3 can
become 1

2 parts
only

is my arm. I have, between the two, an attention from of energy which can go back and forth. And now I become aware of the existence of that relationship. And something in me is now aware of that, and it is not my mind any more. It is as if, for one moment, I am outside and I see this body sensing itself by means of three different functions. Now I have this, and I come to the realization that my body can function that way by having started a sensing exercise. Instead of now taking the attention from my arm and sending it back to my head and then again to my leg, I now take the attention, as it were, and I put it on the totality of myself by retaining wit in my mind the ability to try to see and to continue to see and recognizing and registering the existence of the totality of myself. This is an act of will. It is quite a difficult thing to do it. And unless I focus my attention on that what I now call my emotional center and from there I wish to make this jump, as it were, with the attention from my arm to the totality of myself. With that, I now take a deep breathe. And, at that moment, it is possible that I then exist and I know I exist and I have a realization of being awake. Try the exercise that way. After you do this for ten minutes, you will not have any further desire to find out about yourself thru mediation. Mediation, nix nix. I have work to do. I have work, an effort to make. It has to be, and it has to result, in the unity of myself. It cannot result on anything else. I am interested in nothing else. I am interested in being awake to myself, and, in that awareness, that there is a separation of something in me, as if it now becomes aware of the existence of that what I call my ordinary self. And, in my ordinary self, there are a variety of little contradictions and things that I otherwise do not see. But I can see them when I am away from it. Otherwise, I cannot see them.

So, when I start mulling over in my mind this and that and so forth, I wake up. When I am awake, I see this creature. And it is there. And, of course, it has this and it has that, but it has no more value. It exists. And as long as it functions, as long as it keeps on breathing, as long as it has blood circulation and all of that, that is all I am interested in. And I do not even name the functions any more. And I do not even say that I like it or I do not like it. It is. The real sense of being means that I say: it is. Then I has a function to fulfill ~~and~~ of its own, which means that it now exists and recognizes the existence of the ^{has} material out of which I started to grow. This is the real separation. That is what we want regarding a sensing exercise. And the sensing exercise is not complete until I finally reach that point and then I will be blessed by it, but not before. So, I do a sensing exercise and it does not work. I don't do it then. I don't breathe. I do something else, wash dishes, it doesn't matter. I forget about work. I really cannot do it. Until a certain moment, two hours, three hours later, I am reminded, for some reason or other, sensing. I try it again. This time I do it with much more intensity because I know I have had a failure before. And I really can do it. I know I have had a taste before. I know I can do it. That is, I have been able to do it some time ago. Maybe two years ago I had it. But I still have a memory that it was possible for me. Now I sit. And I prepare. I relax. With that, I try to exclude a variety of different things out of my mind which have no meaning whatsoever. There is only one thing that concerns me now: trying to sense myself, And I use, as a stepping stone, sensing

my arm first, in order to establish a certain method of a certain relationship or a facility. And when I have that as a facility, a certain dexterity, now I know what it is. Now, all of a sudden, I see myself and I become aware. You see, you try it. If it does not work, again forget it. Go about your ordinary business. Go and talk a walk. ^Take a shower. Do anything. Do not think about work until again, at a certain time, you feel you have to do it. Your conscience will not let you otherwise because you know that you have tried and you could not do it and still you believe it is possible. And you are quite right. It is possible but it may need these kind of jumps until I finally say, This is right; now I see.

QUESTION:??

ANSWER: But you have to use that. You have to use it. That is something new. That is something quite unusual. That is something that can belong to you. That is something that will, at certain times, become available because, then, when you call that, and you are in a situation and you can sense, you become much more master of the situation because you understand it.

Q: I was not sure what to do.

A: The effort is to wake up.

QUESTION: (Elliot Nelson) My question that I have had on my mind is that you have always talked about succeeding in the work. I would like to know what are our possibilities for failure. I don't mean failure but what happens if we don't attain a certain level on work based on the four types of death mentioned in All and Everything.

ANSWER: The Hassnamussian death?

QUESTION: well, of course, you can relate the Hasnamuss also because I don't understand how a man can attain such a unity in his being acting in a certain direction like that when we have to work so hard.

ANSWER: You do not know how long they worked. You understand that a person can die in one center.

Q: I have seen that.

A: Yes. now, what will happen if we do not work? We will die in one center and another and a third. Nothing else.

Q: Nothing survives?

A: No. Why should it? What is there to survive?

Q: Do Re Mi of Kesdjan.

A: That belongs to the natural world. That disappears.

Q: Doesn't it belong to the planetary level?

A: it is only part, as it were, with which this Earth is connected with planetary level. It belongs to the planet Earth. It is the part that makes Earth part of the planets. It makes Earth an unfortunate planet. It belongs to Earth. It is below the line; the line that divides consciousness from unconsciousness. And everything unconscious returns to its own, where it belongs. that is, it belongs to an involutory process; Earth, as such, with air, the atmosphere of Earth. Afeterall, there is nothing special about a breathing creature. It breathes nothing else but what is there as an atmosphere around the Earth and it belongs to the Earth. And that when Earth dies, or when you die with your atmosphere and your air around you, it simply returns to that or starts to become again it is in the process of being destroyed in accordance with involution. You can say that at the moment when one dies, it is taken up by the totality of all material, which exists on

on Earth and then it becomes subject to ordinary mechanical laws which simply means that it deteriorates and then it goes down and ends up as CO₂ and all the rest. The only reason why it does not happen now is because there is something else that counteracts these particular influences. Otherwise, what is the question of rotting? What is the question of poison? Of an unhealthy state? It is simply that at a certain time the germs are a little bit more than the germs that come from our life process. And then there is a struggle between them and I have fever. And it goes much faster and so and so and I have 102 or 103 or whatever it might be. And sometimes they win, sometimes I win. That is, my life wins. So, this process of an equilibrium goes on all the time. You have a hundred thousand germs in you that can kill you any times. But there is also a hundred thousand which are ^{opposing} ~~expanding~~ it. And they are, all the time, mixing, fighting, being destroyed, formed again, destroyed and so forth, all the time in your body. So, the question of death is really a very small question. It simply means that at certain time a few germs are just a little bit too much for your heart and then it goes.

Q: Yes, but that only takes care of one death.

A: That is the physical death. What else is there?

The breathing, Do Re Mi, which is furnished by a mechanical ^{physical} shock in order to make out of my/body a complete object up to Si Do. Now further than that, because I am still at Si, I have no way of going to Do. I cannot as yet say that I am free from my body. You know, I am still at Do Re Mi, Fa, Sol La So and I go down to Do. Sometimes I am way down in the dumps. Sometimes I am a little bit up. I am at Sol, maybe La with aspiration, almost Si, almost Do, but I never get

there. Unless perhaps, by some other influences, I can get there and then gradually loosen up the bondage which is expressed by the Si Do. So, if I work, I do that. If I do not work, I stay up at Si and I go down again to Do of my body. What does it include? Physical body and a little bit of brains with which I happen to think about these ideas and Do Re Mu of my breathing. But that belongs to my body because that is whatever is taken in as air is digested in my body and becomes part of my body and goes into my lungs and then up my lungs gradually, to purify my blood so that the blood will circulate again and it can take on new food and carry it to another place. So air simply ~~xxxx~~ has an ordinary function very much like solid food, but it happens to be in an air condition. But it is natural; Mother Nature claims it as soon as life, which is ~~very~~ interesting thing, which has appeared and manifested itself some way or other, for some reason in myself, then life is no longer interested in the maintenance of my body. It really dies. Something else then that now has temporarily manifested itself, now has no more use for my body or me. Because that what I now call life has been given to me for possible development. If I do not develop it, it goes back to its source. It is evolution. I am a mixture of evolution and involution. I am at crossroads all the time. I am in equilibrium between the two. I am on a large scale, a cosmic scale, on the evolutionary part of Earth ~~h~~ going down, I would almost say, the drain towards the moon. And I also am evolutionary part of Earth which moves up one from ordinary planet as it is now to become a real planet. Unfortunate planet, real planet, so that organic kingdom can actually fulfill its function on a higher level. For the time being, I still am ~~xx~~ here. I am part of the

cpsmic scale in some way or other. I happen to be a human being on this Earth and I happen to think about the ideas of possible evolution for myself. But, afterall, all that belongs very naturally to myself and even my brains are quite natural. Now, one thing that can happen in my brain is that by means of being able to see the possibility of a little but further than the planets and the sun, that I have hope for myself that I could reach there. You see, within my life, I have cognizance of the planetary level and I also know that the sun exists because the Earth belongs to the solar system of which the sun happens to be the center. Beyond that, to see our solar system as a ~~unit~~ unit in relation to other solar systems is extremely difficult. My mind will not function that way because I do not think it actually can contain it. And that what I call my mind, even with the best of intentions on my part, I really cannot conceive of anything that looks as if the solar system is a point. You know, I can say it, ~~but the conception~~ but the conception (???). Alright. So, if I am now, at the present time, a human being thinking about the possibility of evolution further than the solar system, I now hope that if I could actually reach there, that I reach a level of planets in which I could see level number four. Let's assume Earth is number one, planets is two, solar system or our sun is number three. Beyond that, all suns, I call number four. I go one two three. I go by the movement One three two. You understand that because we have talked about it. But when I am on two it is equal again as if I am on number one. So, I have now two four three to go. You see, this would be my progress so that gradually, if I happen to contain this life within something that can be adapted to a different kind of level, I would

continue to live. It is myself in the manifestation I know myself now, being manifested in a physical body, could, on the next level, be manifested in the Kesdjan Body. And, on the level over that, I would be manifest, this part of me which still is my identity of life, would be manifested as Soul. Now, if I die now, or I die in three different centers, I lose the possibility of developing any one of them. And I return to dust. And that what is now life, temporarily given to me for possible development, returns to the source of life. And it belongs then to the evolutionary scale which goes up towards life but it counteracts it by the involutionary scale which goes towards (??). And the one cannot exist without the other. That takes place without my being there or not. Only I happen to think about it because I am alive. And that is the only contact I have. I have absolutely no other contact. I have no other means. I can (?) All I say is I am alive. When I have thought processes or feeling processes going on in me which fortunately, in some way or other, I can bring back and forth and I can take something out of my memory and bring it to the present and I can take something out of the future and bring it to the present. All of it is a facility I call my brain. But it is a natural facility.
Q: That takes care of death number one but death number two is already a crystallization of some type.

ANSWER: You want now your emotional center?

Q: No, I am not talking about emotional center but I mean death number two of the body. (??)

A: Which is now death number two?

Q: I am talking now about death number two as far as it says in the book.

A: Good, that is another center. That is an emotional center

which dies. I think that death number one of physical body can already take place as if man is a living corpse, you know. There are cases like that.

Q: I am talking about the death talked about in the book, of changing forms and seemingly unknowing....

A: Good, then we go to Kesdjan Body.

Q:??

A: Kesdjan Body is, of course, a development of a person who has worked for a certain length of time on himself and has reached DO Re MI of Soul and Sol La Si of Kesdjan. You see, only DO Re MI of Soul. That is the second man we are now talking about, the second possibility. He has Kesdjan Body. He is, in relation to Soul, the same way as we are in relation to Kesdjan, physically. Now, he has a certain time length of existence. It is on a different scale compared to us, but, on the scale where he lives, it is quite (??). You understand that? If everything simply could be increased in proportion, it remains the same. You know something about vector analysis? Alright. Here is an angle. ^uere is a distance so long, another distance that long; but the angle is the same. So, in relation to that, even the total length, I can say: Yes, Body Kesdjan, he can live thirty thousand times longer or wider or higher or whatever ~~ix~~ it is. So, a Kesdjan man, in his atmosphere if Kesdjn, so-called Earth, that is, a level of existence, has exactly the same trouble, the same possibility as we have. So, he has to work for a living. He has to continue to develop what is the next for him; that is, Soul. And you see, in relation to that what belongs to the world of Kwsdajn is his DO Re MI Fa which has been, by conscious impressions, overbridged to Sol La Si. He is not at DO of Kesdjan because he is still alive but he has DO Re MI

which is comparable to the air octave, you might say. That is the second natural possibility and he dies. He has, during this period of his Kesdjan life, no further interest in developing Fa of Soul Body and Sol La Si. In other words, he has not, in relation to his own Si Do, received from Fa of his Sould Body or ~~from~~ from the Do of a new Body. You see? One, two, three, four, five, like that, all the time. Now he dies. It is the second man dying because at Si Do he has not freed himself from his own Do.

Q: Granted that you can die on the Kesdjan level the same way as you can die physically.

A: Good, now let's take the soul level.

Q: Now, let me ~~xxx~~ just clarify this first. There is a mention of changing forms without being sure of yourself. Now how does the Kesdjan Body change forms?

A: The Kesdhan Body is changed in form.

Q: But he talks about changing into many different forms without (??). Now how? What are these different forms that the Kesdjan Body changes into?

A: The ~~Kesdjan Body~~ density of the Kesdjan Body is different from the physical body. Therefore, the limitations from our standpoint is changed. The possibility of existence for Kesdjan, seen from our standpoint, is quite different ~~from~~ from what we see here. The possibility of existence on a planetary level cannot be compared by ~~xxx~~ us as what will be on the physical level. Altho, if we were on the planetary level, it would be identical to our existence. We are now judging by something we call evolution to a different kind of scale.

Q: Then there could only be one bod on the physical level but there could be many bodies on the Kesdjan level?

A: Absolutely. At that level it is identical. And the (???)

continuation will remain the same until I reach absolute. And in Absolute, I deny myself; then I eat negative Absolute and the totality of my existence becomes only one being. This would be the end of everything of me; the totality of exchanges in the form of equilibrium has become one. And it is exactly the same as a little particle of matter which has electrons and protons and everything in it. To the outside it looks like one. Inside it like a chaos although there are laws. You see, (??) can continue on this. And there is no end to that. But that is exactly what it is. It is endless. That is why my philosophy must also be endless. I can keep talking and talking and talking. It is always the same. You understand that: how one ~~xxx~~ in talking, talking, talking finally comes to a talkless-talk.

Q: It is different in scale, an infinite scale.

A: Yes, the non-ending end. All the contradictions that you find in Zen, for instance, are exactly there. How do I make eternity by what I call a timeless-time? It is a concept. A non-existing existence. We talked about this once. Or that negative times negative equals plus. It is the same thing: becoming one. Or, if you take a circle and you go away from it, it is a point. And this here point is again a circle if I go into it. It becomes another circle. I have one circle and another and another and another concentric circles. I draw away from it. Every one, at a certain time, becomes a point. The next one is concentric. Then when I go ~~xxx~~ further away, it becomes a point. The one after that is larger and then I have to go a little bit further over towards the Milky Way and then it becomes a point. And finally I am in Absolute and everything is a point. And I am.

Q: ??

A: Then I have to go inside. You see, what we are now talking about is what could happen if we went outside. Now, what will happen inside? I now start to work. I now work by trying to understand my own functions. As I am trying to understand it and to put to practice that what I know, I become freer and freer from my functions, and, as a result, my body will die. Because it will not continue to exist in the presence of a Body Kesdjan that is fully developed. There is no need for it because the Kesdjan can take care of it. The (??), as a result of that, I will not appear unless something in me, in Kesdjan, says I want to return to a lower body. Alright, then I appear again as an ordinary human being, walking on Earth, but I am free.

QUESTION: That would mean that the Kesdjan Body can make a physical body.

ANSWER: Yes, it can go back into a physical body.

Q:??

A: Exactly. Can you behave like an animal if you want to? Certainly. There is no doubt about it. I can, if I wish, adhere to an involuntarist scale. I can create for myself all the possibilities of that what is lower. But I have to give up that what I am now. But, if under the influence of that what I call a master of mine, that is, a higher being, which says you go down to the depths of Earth and you do this and you do that, and I have belief in him, I will do it. You see, we are now talking mystically. I will admit that there is a force. I will submit to it. If I am willing to submit and then if it ~~says~~ says: Become nothing, I will become nothing. That is how I lose myself in order to find myself. And only then can I prove to myself that I am free from death. And that is the

answer.

Q:??

A: It is a theory at the present time because I really do not know how to do it until I actually could do it. And all I can do is, in a very few moments, that I have really that kind of freedom. And sometimes I have that insight. Sometimes I have an experience of eternity but it does not last long enough so I can say, "Yes, I know about it." But I really do not know it, or my understanding, my astral being, my being able to say and to be able to do, under any conditions, at any one time, I can be that what I wish to be. But it is a big statement. If I could actually do that and I would be like that, I would be God because I would have found within myself that what is really my own. But I have to go thru the steps of Keshdjan Body, myself, to go thru the steps of Soul Body, myself, to go thru the process of fusion of the three becoming one, then, I am I. And then I am and that I am, wherever I am then, at that time, in this body maybe, but then I am free.

Q: That I understand. But you could go in a negative direction too.

A: As a matter of fact, it goes in both directions at the same time and it produces a balance within me. It goes like that.

Q: ??

A: Absolutely. And then, at the time when it is the fourth Hasnamussian, he denies everything as an obligation. And then he is eternally damned.

QUESTION: (Richard Wachtel) I am going to try to describe a situation. AS TO WHETHER ~~IN~~ or not the situation is as I say, I do not know. I would like to know how the situation could

be used in order to wake up.

ANSWER: How do you know if you cannot describe the situation?

QUESTION: Well, as far as the fine points of the description I am not sure about but you will know better than I. There is, very often, within this physical body, some sort of struggle; like a tug of war. On one side is my logic, whether true or false. It seems to be lodged in my mind. Against the other side which is my previous conditioning, accepted blindly, which seems to be housed in my feeling center. This is what I am not sure about.

A: Now, I do not think you are very clear. Your mind is also previously conditioned.

Q: Yes, that is true. That is why I say logic whether true or false.

A: Let's call it true on this level, as well as you know how, or whatever it seems to you. It becomes truth for you.

Q: This struggle exists on areas, especially in areas of sex and morality.

A: Most likely it is not your feeling. It is your body.

Q: Well, then I am wrong. I was not sure.

A: I am afraid it is your body. It has certain desires: (??) hunger, (??). And now your mind sometimes says, Don't and sometimes your body says yes.

Q: Well anyhow, as I said, this is generally in the area of sex and morality.

A: What, for instance? Stealing?

Q: No. Morality that generally involves sex, very often.

A: Oh well, then it is sex again. It is alright. It does not matter.

Q: I can give you an example of it.

A: No. you don't have to. We all know about sex. We also know.

that the body desires it and we also know that the mind sometimes says no and the feeling says no and that a lot of things are involved in it, and it becomes quite complicated. And very often you give into your body because it is stronger.

Q: Yes, but it isn't only that.

A: Now, what is still there?

Q: It is where I know I have all sorts of feelings as to what to be as far as what I ~~must~~ should do.

A: Who told you that?

Q: Mommy and Daddy and everybody else.

A: So then, sometimes you follow what your father said and sometimes what your mother said.

Q: No, I group them both together on one side.

A: Then sometimes you do what they say and sometimes what everyone else says. What is the problem?

Q: No, this is not the problem. My feelings or my body will win for the moment. But, in the long run, my mind wins. I make progress. Sometimes my mind wins.

A: Now, how do you mean: your mind wins? How can your mind win?

Q: This is purely as far as concepts because it has nothing to do with (??)

A: Yes, it has to do with (??). It is the only thing that counts. What is the difference? I can think with my mind that I want to..., you know, and not do it. So what is the difference then? I am interested in a variety of different things. My mind will weigh one thing or another. And I do not do anything. (??) I can think about a lot of things that I would like to do and that I know that as long as I do not do it, the policeman will not catch me. As soon as I do it, someone says: Ah ha, there is a shoplifter. You see, it

changes when I start doing things.

Q: Yes, but I start for the moment, very often, with what I feel or what my body wants and what my conditioning says is right for the ~~moment~~ moment.

A: I want a drink of water so I drink it. No objection.

Q: Gradually I get free from this. Whether it is freedom or just going from one place to another, I do not know.

A: I don't know, What do you mean: get free?

Q: Apparantly...

A: You are laboring under something.

Q: I jnow what I mean.

A: Well then tell me because I do not know. You have a desire and you give into it. Sometimes you have a desire and you do not give into it. What is the difference? In one case you do and in the other you don't. Now, if you want to introduce something about right or wrong, I do not know.

Q: I am nit saying it is right or wrong. However, a tremendous amount of energy is used. Now, how the hell can I use that energy?

A: That is alright if you want to use it.

Q: ??

A: No, no, but I am interested in using the energy that is a little easier available.

Q: There is a lot of energy there.

A: Of course there is. Of course there is, and we are not talking about sex now.

Q: ??

A: Yes, I am talking about the ordinary energy that is available. How many unnecessary movements do you make?

Q: Zillions.

A: Yes, exactly. Let's start with that. It is a question of:

I wish control. That is, I want someone in the saddle, to be able to direct a certain quantity of energy in a direction where it can be more useful. And I simply change this morality question into a usefulness and a not usefulness because I ~~mean~~ can be moral or immoral and still have an idea of that what is waste and not waste. Now, I put myself in the standpoint of waste. And I say to myself, "I will not waste if I can possibly help it." You see? Now, I try to train certain things in me, in my mind, to distinguish what is waste and what is not. Now, I can start with a certain amount of energy that I have, which I always waste, overdo, emphasize certain things, use it in my voice, sometimes in having feelings that are quite unnecessary. And I am not talking about the desires of the body. I leave them alone. It is a big problem. It is not so easy to settle because we are very (??). Simple things when I know that I have made this kind of movement and I have this and that and so forth, and when I argue and stand up straight and I do this. Have you ever seen little children go into a schoolroom or in a building? Watch it. Stand in front of a nice school when all the little children, how they come into the school. It is amazing how many movements they make without any rhyme or reason before they finally get to the door inside. Really, I watched them this morning. And I said to myself: If that energy could be harnessed it would be better than (??). Now, the same way with you. Unnecessary tensions in your muscles. The interest that you ~~show~~ show when you should not show interest. The feelings that you have that you really could eliminate. The thoughts that are none of your business. Things of that kind. Start with them. Then try to see in

what respect you could already use that kind of energy in a direction where you know, so that you start doing things in a certain way, spending this energy in that direction, under your control. Something in you starts to control something of you; that is, your energy. Now you apply a certain thought about work. For instance, you make it a rule that you will turn off electric lights any time when you know that it is superfluous. Alright? That you will clean your shoes whenever you come in the house so as not to dirty it because, if you don't, and the house gets dirty, someone else has to clean it.

Q: I don't understand.

A: Supposing you are outside and it is muddy. There is a mat and, when you come in the house, you clean your shoes before you walk further because, if you walk further, you carry all the mud in the house. Someone else has to clean it. It is unnecessary because you, with a little bit of cleaning your shoes on the mat, can prevent it. There are hundreds of things of that kind, where you can prevent extra energy either being spent by yourself or by someone else. And you now put yourself up as the prime minister in charge of distribution of energy. You understand what I mean? Now you start with that. With this, you now acquire a certain dexterity, a certain insight, also a certain ability, to do this and that, at your command. And with this now, you will establish for yourself certain things that you know: I should not do this. My mind says I should not. My body likes it: candy, sugar, smoking, certain arguments, movies that are not good, going to visit someone when you know you should not, things of that kind. So that gradually you have a little bit more ability and the possibility of really checking yourself

before it is too late. We go on with this for some time. And then, afterwards, we will start talking about sex.

Q: How will I know what is waste and what is not?

A: In the meantime continue as you have done.

Q: Will I know what is waste?

A: Yes, yes. You can look it up in the dictionary but I am quite certain you will find out what is waste for you. It may not be waste for someone else. If you do not turn out the electricity, it is not waste for the Edison Company. It depends where you are. Alright? That is as a task in general, to consider quite seriously, for yourself.

QUESTION: (Terry Owens) It seems that the way you have drawn and spoken about the food diagram is really a contradiction of the way Ouspensky presents it even though he does not draw the same diagram, he refers to the same octave. And I have been studying these differences. Are they there?

A: I think there is a little difference, yes.

Q: Well, it seems to me that there is an enormous difference and sort of a crucial one.

A: No, what is crucial?

Q: For instance, when you speak about the third octave Do Re Mi being equivalent to Sol La Si....

A: Not equivalent, parallel to it.

Q: I meant parallel. He speaks about striking Do as not over-bridging Fa and going to Sol but as getting to Fa and then Do Re Mi being ~~not~~ parallel to Fa Sol La and that he....

A: And not reaching further than La? In my opinion, he is wrong. What he means by it is that we do not reach much further than Fa.

Q: Then you do not ~~not~~ get to Mi in the third octave?

A: That is it.

Q: But you explain it as observation, participation and experimentation. And, it seems to some extent, in a very small way, that this is possible.

A: Yes, but you see, the experimentation is very small. You really do not experiment. At most, we do participate once in a while; sometimes accidentally, sometimes intentionally. Really, we only reach Do and Re in that particular question of the octave, which would be ~~the~~ equivalent to Sol La in the other. And, to come to Si in the air octave, you have to approach very closely to a looseness and an ability which is needed for experimentation on the air scale, that is, on the emotional scale. So, in order to prepare for the Si of the second octave, I have to work on Mi of the third octave. But I prepare by means of that for the possibility of Fa which illustrates, in the third octave, intentional suffering. You see, the whole coloration becomes a little different when I want to take what he calls negative emotions and work on negative emotions. Of course it is an ~~an~~ emotion what has to be much more directed than just a non-expression of it. If I nonexpress it, I have a certain form of energy that could be used if I were awake. But in most cases, I am not awake. I am interested in the non-expression. And I fall back again into an ordinary command of my ordinary body towards my ordinary mind. That is different. Otherwise, there is a little difference in comparing to certain hydrogens. And he wants to give Fa a very definite note on the hydrogen scale. I do not do that because I am not interested in that. And I am not interested to reach Si at the degree three which he wants. You see, there is no need for it because that three does not

mean three at all. It was six originally. Before that, it was twelve. And the whole arbitrary arrangement is dividing the hydrogens into half and again into half in order to make more (??) for us to be able to conceive it or, at least, to have an idea of it, simply is for practical purposes. For practical purposes, I may as well use six as twelve.

Q: You mean it has no reference ~~to~~ to.....

A: It is only a relative value. What is needed, is to see ~~th~~ that there is a relationship. And the relationship sometimes is twice and sometimes it isn't even. But, for me, he is not very clear. And I think it would take much more clarity. ~~I~~ That is, much more writing about it and then reducing it to clarity before it would be acceptable as ~~far~~ as I am concerned. ~~I~~ I don't like it.

Q: What I still don't understand if you explain that what he means is that we really don't get very much past Re and therefore we cannot get to Si ~~in~~ the second octave, but it still ~~it~~ does not make the parallelity....

A: But he does not bring in the parallel at all.

Q: Yes, he does, in the diagram of....

A: A: What I mean is that when he strikes the Do of the third body, it effects the Fa of the second body. He doesn't really illustrate it as a parallelity between Do Re Mi and Sol La Si.

Q: That is what I mean.

A: But parallel means that it goes at the same time, but I have it across. That is, the Do with the Fa, the Ra with the Sol,

Q: But you have always said that the Do is with Sol; that striking Do helps to overbridge Fa and ~~strike~~ Sol.

A: No, you do not see it. Here is the third. ^Here is the second. This Do is at the height of Fa of the second, so, if

I strike this Do it effects Ra here. Not this Fa. It effects this Fa and overbridges to Sol.

Q: Now, when is Sol struck? At the point of Do or the point of Ra?

A: At the point of Ra. It goes up and because of this activity, Do starts to go to Ra.

Q: But I remember your having said that Do is parallel to Sol.

A: I doubt it very much because it is on the line dividing consciousness from unconsciousness. And I do not give that value to Fa. I do not even call it a note. It is one and a half. It is a bridge. It is an overbridging. But it is not a note in the real sense of the word.

Q: But if Do of the third octave overbridges Fa ~~that~~ then it should be parallel to Sol.

A: It is right.

Q: You just said it wasn't right. I'm confused.

A: It is right in that the Do starts the Fa moving from its Mi to Sol. So, when I say Fa and Sol being the end of that bridge, it is caused by Do. But, in this process of activity of Do, it goes already to Mi. You see, between Do and Re, there is constantly this balance also. There is a balance between the two. Sometimes it is a little closer to Ra and sometimes it is closer to Do. And the balance is constantly between these two notes the same way as the balance is always between F and Sol. It is not immediately Sol either. So, striking constantly this Do, will effect this equilibrium and will effect this equilibrium and will effect the Si Do equilibrium. You understand that now?

A: Yes, I think so.

A: It is alright. You can say it anyway you like. You know,

You know, really, one can explain this different ways because it does not matter at all if it is exactly either Sol or Fa

because these vibrations are only arbitrary as far as names.

They are like on a violin. They are like thus and I do it a

little faster and gradually now the average is Ra, and the

average is Mi but the relationship between them is like this,

a little faster. It is not like this. It is not. Only the

average is produced in steps. But, in reality, it is like

this and it is continuous. The same way my own experience.

I am awake two moments a day. Tomorrow, three moments a day.

The day after, five or six. The day after none. Maybe the

day after, only seven. Maybe then thirteen. I am constantly

in this vibration and regarding my own evolution, regarding

my own possibility of waking up. The only time that I say

that it is stepwise is that I do not know. It looks as if it

is stepwise. And I have said once before: if I see this

process that takes place stepwise, it becomes a line for me.

The line represents reality but the step wise is my experience

which is not entirely correct. Alright? Do not let

the theoretical business worry you too much.

Q: It doesn't worry me but it interests me.

A: Yes, that is right. And Ouspensky has his way of saying

it. As I say, it really does not matter too much. It is

difficult anyhow when he talks about the fourth body.

Q: What he says about the fourth body, I don't understand. How

can we digest food for the fourth body? It doesn't seem

logical.

A: No, we don't. Either it is one way or another. Either

there are three bodies becoming one and then it is a fourth

body. You can call it fourth body. Or, the same way as carbon,

oxygen and nitrogen become one. It is hydrogen without any

further action, it is hydrogen. And it is a fusion of ~~the~~ three. It is the Law of Three, ~~is~~ not the Law of Four. But there is a Law of Four which is a different thing. Three times four, four times three. That is different.

Q: What is that?

A: No, some other time. The All-quater Maintainers. It is the division of a sphere. (??) Now you have enough to think about.

QUESTION: (Ruth Axelrod) I did not do too much with your suggestion of trying to be an older sister to my younger sister. After I left the meeting, I started ~~on~~ the idea and told my sister that (??), that I wasn't going to criticize her or (??) and that I was with her all the way.

A: ??

Q: With her all the way.

A: Yes, you held her by the hand. Good.

Q: ??

A: I like this. That you put yourself already on the standpoint of the older sister. You know, Ruthie, an older sister sometimes, when she really loves the younger sister, chastizes her. You know? A little spanking. Is that going to come?

Q: The little sister got very negative and I let her be as negative as she wanted to be. And it went on for (??).

U
ntil finally I just got fed up.

A: I hoped you would. The little sister should be put in the corner.

Q: ??

A: Then you tell her it is for your own good.

Q: No, I became very identified with the little sister.

A: Where is the little sister now?

Q:??

A: Now Ruth, at certain times you know very well what the older sister would say about that, at certain times. For instance, when you finally get disgusted with yourself, it is your older sister who sees this abominable behavior.

Q: But disgust is not impartial.

A: No, but the bog sister is just an older sister. Who says the older sister is older as compared to the younger? Is that a judgment? The older sister has a little bit more maturity. The older sister is not "I." The older sister knows just a little more. Not much, a little more. So, ~~xxxxxxxxxxxx~~ it certainly can see when the little sister needs a spanking. You can allow the older sister to have judgement. That is why I said that the older sister is not "I". "I" would have no judgement. I would have feeling. But the older sister is still struggling herself. But, temporarily, you give something in you a little bit of the upper hand and say, "Now, I make you, I put you in charge." (??) And I call it my good moments. And the good moments are like an older sister. And, in the good moments, I see very well that certain things are wrong and that I ought not to allow it, that I ought to spank it a little bit or really make it do certain things. (??)

Q: Yes, I see.

A: It is still almost master-servant. There is no deputy steward as yet. There is no master. There is no passenger. You know, lots of gradations you have to go thru. And, in all of that, the little suster and the older sister will be washed up.

Q: ??

A: No, you continue. It is a very good ~~there idea~~ idea.

sya I do, then Isay I don't. It is really, at the same time, I wish and I don't wish. These are the things that are constantly the paradox. I want to wake up with waht? Something that is aleep. I am asleep. When I am asleep and I say I ~~wakexup~~ am awake, I am again awake but I fall asleep. And all the time, these things are much too close for, I would almost say, comfort, because I cannot distinguish between them and, at the same time, I must try because I have nothing else to wake up with. If I sit and wait until God comes, He never will come.

Q: ??

A: Alright. Good.

So, next week.